eye; so the one Inner Self of all creatures, is beyond all
objects, is not mixed up with the sorrows of the world.

"12. The one Ruler, the Inner Self, of all creatures, who
makes his one form manifold—those wise men who perceive
him in themselves, obtain everlasting happiness and not
others.

" 13. The Eternal among non-eternal things, the con-
sciousness of conscious things, who, though alone, dispenses
to many their objects of desire,—those wise men who see him
in themselves obtain everlasting peace and not others.

"14. How shall I know him whom wise men know as
" It is this" and obtain great and unspeakable happiness?
Does it shine by its own light or by the light of another ?

"15. The sun does not shine there, nor the moon, the
stars or these lightnings. How shall this fire shine there ?
All shine after him, the shining one. All this shines by his
light.

Chapter VI.

This deals chiefly with the distinction of self and not-self.

" (1) This eternal banyan tree has its roots on high
and its branches going downwards. It alone is bright. It is
Brahman, it alone is called the immortal.

These worlds rest
in it and none go beyond it. This is that.
" (2) All this, whatever moves, proceeds
from life and
moves in it. It is very terrible, like thunder
ready to strike,
Those who know it become immortal.
" (3) The fire burns from fear of it; from
fear of it does
the sun shine. From fear of it do Indra
(the rain giver),.
Air and Death, the fifth, do their
respective work.
" (4) If any one fails to know it before the
destruction
of the body, he is born again in the world
in which creatures
live.
" (5) As one sees oneself in a looking
glass, so one sees
the Self in oneself; as in a dream, so in the
world of the
fitris (manes); as in water, so in the world
of the Gandharvas